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By Rodney W. Roundy

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer for Leaders

GOD give us men whose words will thrill and save us, whose vision of the pathway of Thy going is clear and sure, who serve Thy cause with a mind undivided by lesser loyalties, into whose guardianship we may commit without fear the treasures of our hopes and hearts. Confused and troubled, we pray for light upon the unfamiliar way in which Thou art urging us to walk. Our sight is so unclear; the issues which we face are so complex; the motives of those who offer us their counsels are so mixed with self-interest and pettiness and irrelevant loyalties that we walk in darkness and are in peril of missing the road.

Thou, Lord, art our true leader. It is Thy will and no man's will that we seek to know and to do. Yet Thou leadest us through men of like passions with ourselves, whose eyes have been opened and to whom Thou hast shown the truth and the way more clearly than to others. Send among us men on whom the flaming tongues of Pentecost are seen, that we may heed their messages and follow where they may lead. As in days of old Thou didst send prophets and heroes to call their fellows to take arms against the tyrannies with which man had grown used to oppressing his fellows, send among us now men of the lion heart, of flaming vision, whose faces shine from communion with Thee in the mount.

Bless our unshepherded humanity. Have compassion, O Christ, upon the teeming multitudes who in the illusions and slavery of tradition and custom look up to their teachers but are not fed. Gather about Thy feet on the lilled hillside men of apostolic stuff and send them into church and state charged with a commission from Thee.

Oh, walk the shores of our storm-stricken world and tread its city streets again, seeking for men whom only Thou canst make the master builders of Thy Kingdom—Thy Kingdom for whose coming we ever pray. Amen.

Mr. Hughes on Justice for the Poor

EX-JUSTICE HUGHES, in a recent address before the American Bar Association at St. Louis, strongly urged the establishing of free legal aid bureaus for the benefit of the poor. In the Old Testament we read of those who sat at the gate for judgment. It was a free court, and rich and poor appeared on an equality and without costs or attorney's fees. The old prophets denounced no wrong of their time with greater severity than that of doing injustice to the poor. The very charter of our democracy is at test in the question of guaranteeing real justice, easily obtained, to him who has no means to pay for the process of securing it. Mr. Hughes said, "There is no more serious menace than the discontent which is fostered by the belief that one cannot enforce his legal rights because of his poverty. To spread that notion is to open a broad road to bolshevism." Unlike many anxious defenders of our social organization, Mr. Hughes did not attempt to stop the "open road to bolshevism" by denying something that is patently true and denouncing those who proclaimed it. Instead he admitted the truthfulness of the charge and argued for the establishment of a free legal aid bureau. More than that, he contended that mere free advice was not enough, but that skilled attorneyship must be provided. In other words, it is quite as logical and necessary to provide a "defender" as a "prosecutor." The time will come when every city will have a "public defender" just as it

now has a county prosecutor. Then the poverty stricken man who is indicted will have a regular counsel and the poor man who has a property or other suit will have an equal chance before the law with his opponent who has funds to hire skilled brains and to pay court costs. Justice to the poor is the irreducible minimum of a civilization that can call itself Christian, and justice delayed or made expensive is justice defeated.

Religion and Its Literature

MOST of the things we remember come to us through the eye-gate. Yet the adult constituency of our churches get most of their impressions through the ear-gate. In the days when men and women spent much time reading the Bible and religious books, they had deep convictions about religion. In these days the more fleeting impressions find no solid lodging place in consciousness. These facts make the Methodist effort to increase the religious reading in their denomination of great significance. The first Sunday in October will be observed as Good Literature Sunday. On that day the Methodist newspapers will be commended to the congregations, and there will be an effort to increase religious reading of every sort. In the period of their rapid growth, most of the now strong denominations made large use of the printed page. The religious press had more subscribers than today. The sale of religious books was more general than now. If the literature of the earlier day was often partisan in spirit and narrow in its outlook, at least the people who read it were not so ignorant of the subject matter of religion as most religious people are today. The minister of catholic sympathies will introduce his people to the great religious books of all history; he will recognize his indebtedness to the religious press, and he will especially seek to increase the reading of the greatest of all the books.

The Boy Scouts' Jamboree

BOY SCOUTS from all over the world have just closed what they called an International Jamboree in London. Representatives were sent from all the western countries and from South Africa and Japan. London gave them royal hospitality and for several weeks they camped and played and went sight-seeing and gave entertainments to hundreds of thousands. The Boy Scouts are among the most valuable of our modern social organizations. They build for character, chivalry and social service on the solid basis of the boy as he is. They utilize his boyish interests and through them and out of them train him in comradeship, in playing the game fairly and squarely, in politeness, in a sense of civic responsibility and democratic self-respect and independence. Cities call upon the Boy Scouts to act as guides for conventions and visitors, the United States Government detailed them to sell bonds, war drives utilized their energies to take pledges, the Bureau of Public Health enlists them to help in the crusade on rats, sanitary organizations receive

their help in town and city "clean-ups." During the war they rendered remarkable service in a multitude of ways, especially in England. Their training utilizes all the native boyish love for the open, for the game and for ceremonial of a primitive kind. It builds Christian character not only by theoretical lessons but by drill and concrete practice. There is no intrusion of adult dogmas or ancient doctrines that do not function in a lad's mind. There is no dry-as-dust lecturing on things that are remote from a youth's interests. Instead, character building is accomplished through the good scientific means of expression and play as a medium for permanent impression and the building of habitual attitudes of mind and heart. Some day our churches will employ scout masters as they now do choir leaders, and they will take over, as their duty and opportunity, the special training of all that class of lads who quit the Sunday school in such great numbers in mid-adolescence.

"Rally Day" Two Millenniums Ago and Now

EVEN in the Old Testament days when there were no automobiles and no summer resorts, there were backslidings and periods of ebb-tide in religious interest. Micah makes no complaint about the movie show undermining religious worship but he does find that the dramatic in religious worship has eclipsed the moral and spiritual. The danger of luxury as a competitor of socially-minded religion was ever present in the mind of Isaiah. He tells the story of the foolish ornaments of the women and the luxurious couches and drinking paraphernalia of the men, with solemn warnings attached. The religion of ancient Israel was rhythmic. The preachers and promoters of a more vital piety will have in the autumn of 1920 some conditions that are peculiar to the time. There is a note of moral weariness and pessimism among the people. The loss of faith in honored doctrines of the past has brought with it an all-devouring skepticism which consumes every belief for the moment. The church as an institution is being challenged to give a reason for its very existence. The Sunday-school has declined in popularity. It will take more than a rally day to meet these conditions. Only a prolonged and united effort on the part of God's remnant will meet the needs of the season.

A Real Issue, If Not the Only Vital One

IT is announced from Baltimore that an organization bearing the title, "The Association Against the Prohibition Amendment," has been formed with headquarters in that city and that it expects to promote its membership up to a million. The Anti-Saloon League represents churches with a membership of some twenty million. A great advance in civilization, like the abolition of the saloon and the banning of alcoholic poison will never be annulled. A referendum upon the question of repeal today would be defeated. Multitudes whose inherent conservatism prevented them from espousing the cause while it was a crusade would now, by the same conservative temper, refuse

to vote repeal. Nor will the Volstead act be repealed. No one wants it done save those who profit by the trade, certain alien populations, a small majority in a few metropolitan cities and in one or two states. The genuinely American part of America, that is, the great west and mid-west, is decisively dry. Mr. William G. McAdoo says that to make an exception of light wines and beer would mean the complete break-down of the people's will in the matter of prohibition. The politicians who favor such a measure all protest plausibly that they do not want the open saloon back. This new "Association Against the Prohibition Amendment" comes out squarely for the repeal of the eighteenth amendment and the return of the open saloon. Prohibitionists welcome such a clear-cutting of the issue, but will lose no sleep over it. The question of "liberalizing" the Volstead Act, however, and of enforcing the law are vital. Every churchman should vote for that representative in Congress and in his state's legislature who can be implicitly trusted on these questions. It comes near being the only vital question in this otherwise dull and hypocritical campaign.

The Disciples Foreign Society and Its Missionaries

IN its treatment of the aspirations of the China missionaries and native Chinese Christians who asked for liberty to take a full and untrammelled part in the movement for the unity of the evangelical Christian forces in China, the Disciples foreign missionary officials have brought disappointment to the great body of their loyal supporters. A providential situation arose on the mission field concerning which those on the field, both missionaries and native Christians, felt impelled to take some positive action. In humility and loyalty, instead of acting on their own united and unanimous judgment, the missionaries appointed the secretary of the mission to communicate their aspirations and convictions to the officers of the society in the homeland. Without expressly denying their request, the officials conveyed by correspondence the tremulousness and fear with which their own counsels are haunted, and by a circuitous policy of irrelevant inquiry made it clear to the missionaries that it would be inadvisable to commit their mission to any positive step in the direction of a united church of Christ in China. The effect of this timid and uncandid, but withal repressive, policy on the part of the society officials has been to smother the ardent aspirations of the mission and to tempt the missionaries themselves into a self-stultifying course under a false but natural sense of their obligation to their official superiors.

This, in general and impersonal terms, is a digest of the situation that has been suddenly precipitated by the unauthorized but not unfortunate publication of a small fraction of the correspondence that has passed since August 1919 between the secretary and other members of the Disciples China mission and the executive com-

mittee of the Foreign Society on the question of the practice of Christian unity. More specifically and personally: The correspondence was published by Rev. R. E. Elmore, a Cincinnati minister, a member of the executive committee, who had just resigned from the committee. The medium he selected for his disclosures was the Christian Standard, a reactionary Disciples newspaper which has been engaged for a score of years in an incessant attack upon the Foreign Society on grounds of the latter's alleged sympathy with modern and progressive missionary methods and points of view. The secretary of the China mission who had been appointed by his colleagues to communicate their united convictions and desires to the home office, was Rev. Frank Garrett, for twenty-five years an honored representative of his communion on the China field. Mr. Garrett pointed to two union movements among the Christian forces in that land with which it was felt by all to be both desirable and morally obligatory for the Disciples forces to be allied. One was a sort of cooperative federation plan for all the churches in the city of Nanking. The other was a movement for organic union of all the Christian forces of China, beginning with the Presbyterian, Congregationalist and London Missionary societies which had already practically effected a working basis under the title of the United Church of Christ in China.

It was felt by Mr. Garrett and his fellow missionaries that their efforts and forces must in all good conscience be joined in these two significant endeavors, embodying, as they seemed plainly to do, the essential plea and motive of the Disciples body which sent them out. Participation in either of these projects would involve, it was clearly seen, as any kind of Christian union must necessarily involve, the unconditional exchange of members by due credentials from local church to local church among all the congregations constituting the united body. Mr. Garrett so stated the situation, on behalf of the missionaries, in communications sent to the executive committee here in America. His representations were reinforced by letters from Rev. Alexander Paul, Rev. Paul Stevenson, Rev. W. Remfrey Hunt and other missionaries in China. The action on the basis of which Secretary Garrett initiated the correspondence with the home office was taken at the annual convention of the China mission held in the early summer of 1919, at Kuling. The whole question, with all its implications, was thoroughly discussed at that time, and by unanimous vote Mr. Garrett was appointed to communicate with the home base. He advised the executive committee that the question involved was chiefly that of the free exchange of members, in which case the Disciples congregations would, of course, be called upon at times to receive unimmersed Presbyterians, Congregationalists and other Christians into their fellowship. There was no question raised as to the continued practice of immersion as the sole mode of baptism. This practice to which Disciples churches were accustomed could continue unmodified by any terms of either the Nanking federation or the wider project for organic union. The Disciples missionaries naturally felt an obligation to

be in at the beginning of such a movement, inasmuch as the chief burden of their preaching, both in the homeland and among their coworkers in the foreign field, had always been the duty of practicing Christian union, not only as an expedient of men but as an obligation imposed upon all his followers by the Head of the church himself.

How, now, were these overtures received by the executive committee? Not, certainly, without sympathy. It is clear from the disclosures Mr. Elmore has made of the discussion in the committee's councils that the overtures came as no surprise or shock—except, as he would have us believe, in the case of Mr. Elmore himself. The sessions of the committee revealed just enough sympathy to justify an attack upon it by the forces of reaction, but not enough courage to meet the situation with statesmanship and vision. While deferring action on the proposals from the China field the committee did two things. Certain of its members wrote to the field, advising the missionaries of the indiscretion of their course in presenting this problem to the committee at this time, suggesting that there was no need of hasty action, that the matter would have to be considered at length and consented to by the public sentiment of the home churches as well as by the leaders, and reminding the missionaries that they were a part of a large organization whose ongoing would be vitally disturbed by the exercise of that liberty which as individual Christians they without question possessed. To this letter Mr. Garrett replied in January with the admirable humility of a disciplined soldier: "I trust that in the future you will not have occasion to call attention to any deviation from this line of conduct on the part of the China missionaries."

The other thing the committee did was to write to the officials of other mission boards asking for information about the union movements referred to in Mr. Garrett's overture. These inquiries netted replies substantially identical with Mr. Garrett's own representations, namely, that so far as the organic union movement was concerned it had not as yet gone beyond the three original societies participating—Presbyterian, Congregationalist and London Missionary Society. Whereupon, with a hardly concealed sigh of relief, Secretary Stephen J. Corey wrote to Rev. L. N. D. Wells, another member of the executive committee, telling him that the union developments in China were not "anywhere near as far advanced" as was indicated in Mr. Garrett's first letter. "I really feel," he says, "that our mission overstepped itself a bit in putting things before us as they did. . . . It was simply the earnestness and enthusiasm of a meeting which they held during their convention expressing itself through Brother Garrett, who was decidedly for the movement and gave his own interpretation." "No one else," Dr. Corey continues, "seems to be thinking a great deal about it since the discussion and certainly no steps have been taken which would indicate that things are pushing."

Thus, by direct communication and by an oblique policy of irrelevant inquiry the aspirations of the missionaries for a ground-floor, constructive participation in the movement for a united church in China were stifled by the officials of the missionary society. As a consequence,

by common consent, in deference to the mind of the executive committee which had interpreted their action of 1919 as an indiscretion, the subject of Christian union with its implications of exchange of members with churches practicing baptism by affusion, was not discussed at the 1920 convention of the China mission held in April in Nanking, though it was treated with great candor in the presidential address of Rev. George B. Baird. Secretary R. A. Doan, of the Foreign Society, who was traveling in the Orient, attended the 1920 gathering "at the request of the executive committee to inquire into this very matter" of the movement toward unity and the attitude of the Disciples Chinese churches toward it and its implications. In view of the previous correspondence with the home board and of Mr. Doan's personal presence the loyalty of the missionaries inhibited all open discussion of the question save in the resolutions committee.

The essence of the recital we have here made, apart from details of events, personalities and personal opinions, is that a deep-seated conviction and longing of the Disciples missionaries in China, held ardently and with virtual unanimity by them, and communicated in humility and prayer to the officary of their supporting society, has been effectually smothered through the stern sense of duty by which men and women of missionary character are controlled. Under the persuasion that any testimony to their conviction will seriously harm the missionary society, if not, possibly, divide their communion, these missionaries are tempted now to a policy of silence or of ambiguous denial which constitutes the gravest moral peril which the cause of Christ can encounter.

Where is the blame to be lodged for this wretched and disquieting condition into which the Disciples fellowship has now come? The answer shouts itself at anyone who is at all familiar with the past decade of policy of the Foreign Society. It lodges in the timidity, the hesitance, the tremulousness, the distrust of the sound judgment of the churches, which the strident but impotent voices of reaction have created in the hearts of the officials of the Foreign Society. A strong, courageous, constructive and decisive course by President McLean and the executive committee would have won the support of the overwhelming majority of Disciples, who believe in their missionaries more than they believe in any other of their leaders, with whose support of their missionaries there goes no desire to bind them to any fixed formulas or procedures, but only a godspeed in the freedom to establish the Christian faith by ways that God may reveal to them in the lands where now the darkness of paganism reigns. For the Disciples communion no more critical day has ever dawned. The issues their communion is facing at this moment are no longer theological, but ethical. The question is not one now of higher criticism, "open membership," or any such disputable thing. It is a question of moral sincerity and of common honor. The St. Louis convention next month may mark the approach of destiny. And destiny will come not in the forms of statecraft or churchcraft, but with the open countenance of simplicity and sincerity and courage, or in the disguise of dissimulation and equivocation and cowardice.

"And the Souls of Men"

A VERSE in the Book of Revelation that provides a lurid summary of the traffic that went on in the Rome of the writer's day, includes "merchandise of gold, and silver, and precious stones, and wheat, and beasts, and sheep, and horses and chariots, and slaves, and the souls of men." The progress of civilization and Christianity has made it possible to eliminate one item from this category, that of slaves. But all the rest, including the souls of men and women, remain in the indicting list. And it is the suspicion that the conditions under which large numbers of our fellow citizens exist in the industrial order are worse than those that prevailed in earlier and cruder days, that is awakening the church to serious thought and to enlightened efforts to remedy the injustice.

It is no longer to be doubted that it is the duty of the church to make itself aware of the prevailing conditions in the industrial world, and where they are unjust and unsocial, to make its protest so strong that it shall be heard. The agitation that has resulted from the Inter-church Movement's investigation of the steel strike is proof of the timeliness of the study. The outcry made by the kept press of the steel interests has been sufficient to show how deep was the thrust made into the side of an autocratic and arrogant business. The New York World pointedly remarks: "The steel trust may make a pretense of indifference to all appeals, but it cannot fail to note how steadily the weight of opinion is increasing against it. Industry, the government, and the organized churches, acting as separate units, are of one mind. The ranks are closing around the steel trust in a way to cause it grave concern."

In happy contrast with the callous indifference to appeals for fair play, and even for the open-minded consideration of prevailing conditions, which has been and continues to be the attitude of Judge Gary's organization, there is to be noted the admirable steps taken by the Proctor and Gamble Company of Cincinnati to provide their workers not only with just and wholesome conditions, but to admit them to an actual share in the management of a great manufacturing business. In addition to a very large amount of welfare work, in which that company has stood among the foremost in an effort to provide proper conditions and wholesome recreational opportunities for its people, this new and very important step has been taken. Various schemes of profit-sharing have been initiated by different business organizations in many parts of the country. Some of these are in the form of bonuses and some of pensions. But none of them have gone the length of according actual share in management to the workers themselves. This radical but inevitable step is now taken by the Proctor and Gamble Company, and it marks the beginning of a new era in amicable relations between the companies and their working people. By the election of certain members of the board of directors from their own ranks, the workers actually become a part of the controlling organization, and are able to have a direct voice in shaping its policies.

Every advance of this character in the effort to secure human and cordial relations between the capitalistic and managerial factors on the one side, and the working group on the other, must be hailed by the church with increasing satisfaction. For the church not only represents the community which is the innocent and usually the suffering bystander in all industrial misunderstandings, but far more than this, it represents the organized conscience of the community as it finds itself disturbed and alarmed by injustice and unsocial conduct manifested by either side in its relations with the other. The demand made so frequently by capitalists and captains of industry that the church ought to keep its hands off industrial matters and concern itself alone with the preaching of the gospel is not only inept but impossible. A church that fails to recognize the duty of interpreting the gospel in terms of social relations and responsibilities is a church that has ceased to have significance for modern life.

Hitherto the attitude of the working classes toward the employing companies has been increasingly one of suspicion and hostility. The earlier sentiments of appreciation elicited by the extensive welfare plans put in operation by many of the companies have given place rightly or wrongly to the conviction that these schemes are less the disinterested efforts of friendly employers than skillfully contrived devices to put the workers under obligation and to tie them with a sort of forced loyalty to the business. These opinions are in most instances quite wrong and unjust, but they prevail, and give promise of increasing in mordant expression. On the other hand, the exorbitant and often insolent demand of the labor groups, not always wisely led, exasperate the employers, and lead to the bitter purpose of crushing the unions and reducing the laborers to dependence and submission. This condition brings on inevitable conflict. Strikes and lock-outs are the result. Both companies and laborers suffer tragically. But the real sufferer is the public. Its economic losses are much greater than those of either the companies or the laborers. But still greater are its moral losses, since the entire community suffers the diminution of self-respect, and the growing conviction that the moral bases of life need reconstruction where such antagonisms are possible.

It is at this point that the church becomes increasingly conscious of its duty and its responsibility. It is unwilling as in the past to take complacently the employer's point of view in the face of so many facts which point to the partial and unaware nature of much of the capitalistic attitude. On the other hand, it comes to understand with deepening conviction the mistakes and tragedies of much of the labor leadership of the time. But at the same time it perceives the growth of ideals and aspirations on the part of vast numbers of people who are no longer willing to be counted merely as "hands," but are aware of unrealized hopes and ambitions to which they are as much entitled as any other class in the community.

The first step in the attainment of just conditions to which the church must set itself with increasing intelligence and enthusiasm is the knowledge of the facts. These

are not to be mastered by a hasty summarizing of opinion from either side, but by patient and laborious inquiry into actual conditions in the industrial world. And whatever bias one may have regarding industrial conditions, it is increasingly clear that the recently completed inquiries of the Interchurch commission regarding the steel strike, and the investigation of the Social Service Commission of the Federal Council regarding the Lawrence strike in the textile trade industry are serious, open-minded and conclusive researches into actual conditions, with definite recommendations both to the companies and the workers. The first duty of all who would have an intelligent part in the social reconstruction which the gospel demands is a careful examination of the facts presented in such reports—facts which cannot be waived aside by prejudice nor answered merely by partisan zeal.

This new attitude of concern, investigation and solicitude on the part of the church promises deliverance from the blight of ignorance and indifference toward industrial matters in great urban communities which has been the complacent state of mind of the church during the past generation. Increasingly Christian people have to take cognizance of certain manifest unchristian aspects of the industrial order. Wherever the dwarfing of personality is inevitable as the result of lack of continuous opportunities for work, inadequate income, inadequate leisure, the mortgaging of future citizenship by child labor and the failure of protection for women workers, there Christianity has the right and obligation of testimony and remedial effort. Wherever our present industrial order is inconsistent with the Christian ideals of brotherhood through the selfish and divisive spirit in the productive process, through unjustifiable inequalities in the distribution of wealth, or through other forms of social indifference on the part of the controlling groups, it is the business of the church to insist upon the ideals of Jesus, which are not only practicable but the only practicable escape from the present social distress.

For these and many other reasons it is a satisfaction that the church through its most impressive and intelligent leaders is imperiously summoned to awareness and to moral and spiritual intervention in the critical situation which now confronts the industrial order. No excited and indignant protests of an interested bourgeois governing class in the church can prevail for a moment to restrict this inquiry or inhibit the fair testimony of the church on this the most momentous issue of the generation. For this reason all intelligent Christians, ministers, teachers and laymen alike, will welcome such a dispassionate and informed discussion of the entire field of industrialism as that which is provided by the recently published monograph issued by the Federal Council's Committee on the War and the Religious Outlook, reviewed by Professor Taylor in this issue of *The Christian Century*. This remarkable utterance discusses with judicial and unbiased candor the historic attitude of the church toward industry, the Christian ideal for society, certain unchristian aspects of the present industrial order, the question as to whether the system as a whole is

capable of adjustment to Christian ideals, or whether it needs to be replaced, as previous industrial systems have been, by something more equitable; furthermore the inquiry as to what present steps are practicable, what individual Christians can do, and what the church as a whole should undertake in order to Christianize the industrial order. Only after intelligent study of conditions as presented in such a comprehensive survey are men and women of any one of the many groups now interested in the problems and affected by present conditions competent to speak with intelligence and authority on the industrial question.

A Better Day

MANY of our comparisons of the church of today with that of yesterday are to the advantage of the latter. We say, and no doubt truly, that the men and women of our time read their Bibles less than did their fathers and mothers, that they are less faithful in church attendance and in other ways apparently less loyal to the church as an institution. But we are bound to admit that in the matter of giving, as regards both amounts and methods, twentieth century church members seem to be far nearer the New Testament ideal than were even the recognized saints of an earlier day.

Church expenses, in the early time, were low, and even at that they were grudgingly met. In one pioneer church it was customary for the elders to take turns in preaching and the deacons in serving as janitor. A "bee" supplied the necessary fuel, and the only item requiring cash was the communion wine. The most prosperous member, a bachelor, was asked to contribute fifty cents per year for this purpose. He was highly indignant. "I haven't got any family," he protested, "and I don't go to meetin' regular. It's not fair to tax me as much as they do a man with a wife and children, all members and all partakin' frequent!" No doubt this was an extreme case, but it shows the spirit of the time.

The favorite financial method of our grandparents was that of the donation party, which might not have been a bad one, save as those who brought sausage and potatoes to the parsonage usually remained to consume their own contributions, leaving the preacher and his family to a disarranged house and an empty larder.

Next came the era of the strawberry festival, a method avowedly directed to two of man's primitive instincts,—his desire for food and drink and his mania for taking chances. The method developed some unique types, or rather, perhaps, brought these types into prominence in church life. There was the overmastering female whose preeminence was due to her ability to sell people tickets over their protests. Her appearance on the main street of the town was an announcement that a church show of some sort was projected, and was further taken by business men as a warning signal, bidding them retire to their private offices. There was the jolly fellow about town, who seldom entered a church on other occasions, but whose social qualities made him invaluable as auctioneer

and general promoter at all entertainments. There was the pretty girl whose complexion and smile elected her to sell "chances" on the near-silver fruit-basket, and who jarred even the doubtful ethics of a church festival by advising her best young man to guess "round about" the winning number. There was the grumbling husband, always in evidence the next day after an entertainment to declare that his wife wasn't allowed to work like that at home, and, by jiminy, he'd never again stand for her half-killing herself at one of these confounded church suppers!

That day has passed. Now, on a given date, well-instructed Christian men and women call upon the members of the church and ask them to make pledges, as the Lord has prospered them, for the work of the kingdom the wide world over. Thus far, at least, we are more Scriptural than those who went before us. We have come a long, long way from the donation party and the strawberry festival.

The Roadrunner

A Parable of Safed the Sage

AND Keturah we went into a far land, even unto California, and we sojourned there certain days. And our friends in that place were kind unto us, neither did we set foot upon the ground if they could prevent it; for they took us in their gas-driven Chariots, and showed unto us a Good Time.

And as we rode along a great Highway, we beheld a Bird that is tall and graceful, that runneth along the road or beside it, and that seldom flieth. And they called that Bird the Roadrunner.

And they told me this story about that Bird, and I know not if it be true or false; save that I think no one in California would speak falsely about anything, save it might be to indulge in a Very Mild Exaggeration concerning the Climate. And this is the story which they told unto me:

The Roadrunner hath an inveterate enemy in the Rattlesnake; and he avoideth not the Snake by flying, as do other birds, but he runneth along the ground, where the Snake doth sometimes get him. Now a Rattlesnake enjoyeth a good sound sleep upon the sunny top of a Rock, or in some other warm place. And when a Roadrunner seeth a rattlesnake asleep, he hasteneth and calleth all the other Roadrunners. And they come, and every one beareth in his beak a pad which he plucketh from the Cactus that groweth where the Snakes and the Roadrunners most do congregate. And they draw nigh quietly, and lay their Cactus Ringwise round the Serpent. Then do they go away and get Some More Cactus. And when they have laid that, then do they go away again, and Get Some More and Then Some. And the Serpent sleepeth and heareth them not.

And when they have him Walled In, then do they waker him. And he rouseth himself from his slumbers, and behold, there is a Roadrunner nigh unto him. And he coilith himself and striketh at the Roadrunner, but pricketh him-

self upon the Cactus. Then doth a Roadrunner approach him from the other side, and he doeth likewise. And it cometh to pass in time that the Serpent becometh Crazy and striketh at random, and every time he woundeth himself in a new place. And when the Roadrunners see that he hath gone Clean Nutty, then do they leap over him, and draw nigh unto him, and even pick at him with their bills; and when he striketh back, behold he landeth every time against the Cactus Thorns. Thus doth he Sting Himself to Death, and the Roadrunners hold a Merry Wake above him.

Now I have seen men who were Hemmed In after this fashion, so that what a certain poet hath called the Fell Clutch of Circumstance doth hold them in its grip, and Tantalize them so that they Sting Themselves to Death in their Frantick Efforts to break through. And mine heart grieveth for them.

And unto every one of them would I speak, saying, Oh, my brother, I know not how to break a way for thee through the Thorny Hedge that doth encompass thee; but this I know, it is not Good Sense nor yet Religion that thou shouldest Impale Thyself upon the Thorns. Whatever thou doest, go not Daffy over it, for then shalt thou work thine own destruction. Consider first of all, that there is one direction where the path is not closed, and that is Up. Calm thine own spirit, and look unto God; so shalt thou face with whatever good sense thou hast, and it is not much, and whatever grace a Mighty God can give unto thee, and that may be Considerable, the situation which thou art Up Against. And fret not thyself because of the Roadrunners. Keep thou still, and let them do the Worrying. And if thou lose the little Sense thou hast, and employ the abundant grace which God shall give unto thee, there will yet appear somewhere a little Crevice among the Cactus; and albeit thou be Pricked in getting out, still it will not kill thee. And thou shalt yet outlive the Roadrunners.

Wherefore, possess thy soul in patience; trust in thy God, and when thou findest a Hole in the Cactus, though it prick thee, Go To It, and Go Through.

The Singer

THE world gave him a sneer
And scorned his foolish dream,
But, dauntless as sincere,
He followed still the gleam;
No place could he adorn
Among the great and strong:
The world gave him its scorn,
He gave the world—a song.

But trouble came to earth
And made all mortals sad;
It stilled the house of mirth,
No spirit then was glad;
Through all that bitter night
Was one whose heart was strong:
They brought him forth with might,
And asked of him—a song!

THOMAS CURTIS CLARK.

The Negro As a Cultural Asset

By Rodney W. Roundy

A NEGRO literature has been produced. Dunbar has become the Bobbie Burns of a race's heart throbs. James Waldon Johnson has made another addition to American literature in his "Fifty Years and Other Poems." Booker Washington has told the story of his life and work in volumes truly biographical and American. J. W. Holloway's new volume of poems adds to the unveiling of the Negro's inner life. No one can get away from the passion and appeal of Dubois' "Soul of Black Folks." Nor can he fail in appreciation of the treatment of vital themes and of the literary quality of "Dark-water," even though the extremes in statements and dramatic setting are not appealing. Braithwaite, literary editor of the Boston Transcript, Isaac Fisher of Fisk University, Kelly Miller and many others write for a nation as well as for a race. Can nobler American ideals be put into prose or poetry than in those words in which Kelly Miller, Dean of the College of Liberal Arts of Howard University, pledges the Negro youth of today:

"I will never bring disgrace upon my race by any unworthy deed or dishonorable act; I will live a clean, decent, manly life, and will ever respect and defend the virtue and honor of womanhood. I will uphold and obey the just laws of my country and of the community in which I live and will encourage others to do likewise; I will not allow prejudice, injustice, insult or outrage to cower my spirit or sour my soul, but will ever preserve the inner freedom of heart and conscience; I will not allow myself to be overcome of evil but will strive to overcome evil with good; I will endeavor to develop and unceasingly to quicken the sense of racial duty and responsibility; I will in all these ways aim to uplift my race, so that, to everyone bound to it by ties of blood, it shall become a bond of ennoblement, and not a byword of reproach."

THE NEGRO PRESS

There are four hundred Negro newspapers and periodicals in the land. This influence, largely for good, is being multiplied. Few of these publications are radical in appeal, none are really "red." The following from a western paper with wide circulation in the South well illustrates the loyal constructive quality of the editorial point of view:

"We have never carried the red flag. We have never thrown a bomb nor wrecked a railroad. We have never betrayed the secrets of our government to the enemy. We have never joined in any bolshevik movement, and, what is more to the point, we never will. When we shoulder a gun it will never be against our government. Are we then asking too much of the powers that be to throw the full protection of the law about us, and give us a man's chance?"

The week following Christmas, 1919, the new Dunbar Theatre on South Broad Street, Philadelphia was opened to the public. It was built from money invested by

colored people from all over the country but largely of Philadelphia. Its cost was \$400,000. Its arrangements and appointments make a most creditable structure from architectural and dramatic points of view. Its manager is a colored man. It is one of a series of theatres located in all the large northern cities. On the evening of my attendance the Lafayette Players, a colored troupe presented "Within the Law." The play was simple and wholesome. The dramatic action was good. There were no forced attempts at scenic effect nor efforts in song or action to approach the suggestive in the name of art, Greek or any other. The moral tone was positive. The audience entirely colored was attentive, appreciative, enthusiastic. Six or eight years ago no colored group of players would have dared to make so serious an attempt. They would have confined themselves to elocutionary productions or plantation melodies if in serious tone, if in lighter vein, to the ordinary minstrel performance.

First among Negro musicians ranks Samuel Coleridge-Taylor. Those familiar with his Hawaiian production as well as "Atonement" realize his artistic standing among eminent composers. Harry T. Burleigh, composer and singer, whose name for many years has been associated with St. George's in New York City, thrills and inspires all classes of men. Roland W. Hayes is fast becoming a great tenor of his race. During the past season he has been singing to large audiences of both races throughout the country. He soon goes to Africa as a student to uncover new facts and melodies coming up through Negro life from its native haunts to its present habitat. Dett's "Listen to the Lambs" and similar compositions have helped to bring freshly to a world audience the old "spiritual." Will Marion Cook with his orchestra and accompanying singers has been pleasing English audiences during the past season.

Turning from composers and singers of outstanding reputation to a painter, Henry O. Tanner's work is of such quality that "The Resurrection of Lazarus" hangs in the Luxembourg Galleries of Paris. The director of the gallery pronounces the picture "an expression of exalted achievement." "The Betrayal," "The Annunciation," "Christ and Nicodemus" and "The Flight into Egypt" are to be found in various American Galleries. Meta Warrick Fuller of Philadelphia, a sculptor, in her "Secret Sorrow" particularly obtained the praise of Rodin as he said: "You are a sculptor; you have the sense of form." Without the work of Negroes America would be the loser in masterpieces of art and literature.

The Negro's emotional endowment is a national asset. With him emotion needs balancing by rational processes but it must always be remembered that the "sense of reality roots itself in feeling." As Prof. Work puts it: "the Negro is not so different from other men in his thought as he is in his feelings. In thought, he is generic; in feeling more specific. His feelings are broader and deeper than those of other men and they have more

directive influence and power over him than other men's feelings have upon them." Hence arises the great power of the Negro preacher in the realms of justice and faith. Real preachers are contributors to the inner wealth of a nation's life. Many so-called Negro preachers have been ignorant and immoral but, when true to their calling in the best sense, few men have wielded greater relative influence for good in directing action than those who have become the prophetic voices of their people's better life. Crudely they have often spoken but always effectively. With a better education they are becoming and will be even more potent in mental and spiritual influence.

The Negro is optimistic. He dares to hope—is there any higher form of courage? His hopes have been deferred—but he has hoped on. He has drunk deeply at the well of persistence, as the melody runs "Goin' to hold out to the end, Let trials come as they will come," "Keepa inchin' along! Jesus will come by and by."

His optimism is so genuine that he is fundamentally good natured rather than easy going. Who dares say America needs not that tonic in her life? President King, for many years president of the American Missionary Association whose services to the Christian education of the Negro are most noteworthy, has said: "The pure Negro seems often to have a temperamental kindliness of disposition, a good-natured readiness to make the most of a situation, and to find none insufferable, that, while it may often be an obstacle to advancement, has a great gift to make to the contentment and happiness of life. It is possible to make life quite too strenuous, to live so completely in the future as never really to live in the present,—to take no enjoyment in life as it passes. And this is the certain danger of the American rush. The Negro's tendency has in it a real element of strength, and much suggestion for an over-enterprising people that has become frantic in its haste."

ENJOYS RELIGION

The Negro even enjoys his religion. Would an aeroplane visitor from the East say that of the Anglo-Saxon as he sees the lines on his face when he comes from his place of Sabbath worship? Happiness to the Negro is not a by-product; it is the direct result of his faith. With a soul which is assured that all things will turn out according to the laws of right, really believes that "God's in his Heaven" he has joy in believing. Clouds may sometimes overcast the sky; these are only incidents in the life of faith. As Prof. Work puts it, in his "Folk Songs of the American Negro": "The believer can smile through tears and shout Hallelujah in a minor strain." So, for every sorrow song like "Nobody Knows the Trouble I See," there are many of those blasts of joy, like "Great Camp Meeting," "Shout All Over God's Heaven" and "Golden Slippers."

The patience of the Negro is a national asset. Go back over the three hundred years of the race in this land of America. Has it been a history of insurrection? Far from it. Was there not cause? Was fear the restraining element? No, a thousand times, no. It was chiefly the patience of the slave, not that of a people. In recalling

his own experience with Negro troops in the Civil War Thomas W. Higginson wrote: "I often ask myself why it was that, with this capacity for daring and endurance the Negroes had not kept the land in a perpetual flame of insurrection. The answer was to be found in the peculiar temperament of the race, in their religious faith, and in the habit of patience the centuries had fortified." Shall not impatient hasty America, the country of Americanitis, in taking its account of stock place on the credit side this inexhaustible resource? With millions of people multiplying, wealth accumulating, life on all hands becoming more complex and miscellaneous, the Negroes themselves extending their habitations to all parts of the land, let us thank God and take courage for this fact of patience.

SELF-RESPECT

The Negro has a growing wholesome self respect revealing itself in terms of good sense. Is there not worthy expression of this conquering gift in that interpretation which comes to us from Inez A. Godman, a colored woman of Madison, Conn.:

Of all troubled races in this troubled old world the American Negro has the most inspiring trouble. The Negro in this country is comparatively fresh in his problems. He has not ages of race quarrels and animosities to overcome. His race is making a new start in a new country where the great majority of his fellow countrymen believe in giving him a fair show. They may be rather apathetic about expressing their belief—we Americans don't care to bother—but the belief is there just the same and it gives a very different foundation upon which to build from that, for instance, of the Armenian race in Turkey. This land of America is a land of plenty and in a good degree the Negro has his chance to it. Troubles? To be sure! To be sure! Things are being born these days and there is no birth without travail. What are troubles to the worthy soul but stepping stones to glory? Would you like it, young man, if the way of the Negro was easy and soft; now would you? Not on your life! The way of ease brings no honor. If the soul is worthy it prefers the progress of the Race to its own peace and comfort.

Somewhere among our boys and girls today are the future leaders of the Race. No one can spot them now but they walk among us with earnest eyes and eager souls, and upon the fibre of their souls depends the future of the Race. Perhaps you don't care about the future of the Race. Perhaps you care only for your own pleasure. Step aside then for God's sake, step aside! He is folding, forming a new Race in His mighty crucible. If you are not willing to be born again by fire, toddle away as fast as your toothpick shoes and steeple heels can carry you. God's needs are great just now. Clear the way for those more worthy. If the mothers of the Race hitch their wagon to a star and the sons and daughters of the Race forge propellers and wings for the wagons, the star ahead, alone, will set the only limit for the Race.

The religion of the Negro is a national asset. How effectively has Dean Benjamin Brawley of Morehouse College spoken for his race: "Not only, however, does the Negro give promise because of his economic worth; not only does he deserve the fullest rights of citizenship on the basis of his work as a soldier; he brings nothing less than a great spiritual contribution to civilization in America. His is a race of enthusiasm, imagination, and high spiritual fervor. He revels in the sighing of the wind, the falling of the stars, the laughter of children, and already his music is recognized as the most original that

the country has produced; from his deep-toned melodies wails a note of intolerable pathos. But over all the doubt and fear through which it passes there still rests with the great heart of the race an abiding trust in God. Around us everywhere are commercialism, politics, graft—sordidness, selfishness, cynicism. We need faith and hope and love, a new birth of idealism, more fervent faith in the unseen; and the stone that the builders rejected is become the head of the corner. Already the work of some members of the race has pointed the way to great things in the realm of conscious art; but above even art soars the great world of the spirit. This it is that America most sadly needs; this it is that her most fiercely persecuted children bring to her."

Christian Unity Through United Service

By L. W. McCreary

CHRISTIAN leaders of today are almost unanimously agreed that the immediate outlook for the church is alarming. It was thought that the church would profit by the experiences of the war and that hereafter a closer unity and cooperation would characterize all religious endeavor. Instead, it may be seriously doubted if there has been a time in the last twenty years when denominationalism has been more assertive. Its movements are more subtle just now because they lurk behind an attempted brotherliness. It is true, there is a real ache for Christian unity in the hearts of forward-looking churchmen, but the denominational appeals by the so-called Forward Movements of the religious bodies show that denominationalism has never been more active. The great mass of men outside the church care nothing for our denominational differences, and while it is true that the coming generation will more and more ignore them, at present denominational machinery is all we have with which to cope with conditions. If somehow we could get the denominations themselves to look outward rather than inward the challenge of a needy world might be sufficient to change the curve of endeavor. So long as the church constituencies are intent upon saving their several denominations, just so long will the church stand impotent in the presence of appalling need.

That organized denominationalism to-day seems destined to fail in winning the world constitutes our chief hope for tomorrow. Physicians sometimes tell us that when certain diseases have laid hold upon the body little can be done but to allow them to run their course. In other words, the patient must get sicker in order to recover. Denominationalism has about run its course. It is persistent because it is fighting its last battle. The throes of the present crisis in church life may be but the travail of a new birth which will compel the church to lose her life in order to save it to the Master's program. Our Lord's prayer for the union of all believers, reinforced by his life of lowly service, is the blazed trail along which

the church must move to the redemption of the world.

It seems quite evident that for years to come the churches will not get together on polity. Doubtless there is a growing spirit of democracy in church government, but those denominations in which democracy is least prominent seem to have distinct advantages in certain forms of government. Some day we shall make the discovery that there is one thing vastly more important than any particular form of church polity, namely, to get the thing done that Christ wants done for the salvation of the world. Some day we shall learn that the church is only an expedient; that the Bible instead of handing down a finished form of church government, as Moses was given explicit direction for building the tabernacle, has rather enunciated the principles that must govern the body through which the Kingdom of God is to manifest itself.

Likewise it seems quite certain that we shall not unite on a sacramental basis. All religious communions are agreed that baptism and the Lord's Supper are rites to be observed in the church. A wide divergence of opinion exists concerning the eucharist, yet each denomination finds blessing and value in its own particular approach to this feast of love. The majority of churches to-day do not practice baptism as it was practiced in the first century, but the Lord seems to have set the seal of his approval upon other forms of commitment by the individual that seek to enthrone righteousness and love in the life. Baptism stands for enlistment. It comes at the beginning of the Christian life. The cross, which constitutes the chief glory of Christ's life, is the thing to which he attaches most importance. The real service in which one presents his body a living sacrifice daily must follow baptism, and on this our Lord placed the true emphasis.

Nor does it now seem that we shall get together on church doctrines. Indeed this is the point at which the churches have wasted years in fruitless contention. What was the doctrine of Christ? Let any group of leaders come together and spend six months studying his life and program, and then outline his doctrine if they can. They will discover that a summary of his entire ministry could be made in a single sentence—God is your Father and all men are your brothers, and you must live and act in accordance with that truth. The Master's emphasis was on life, not doctrine. He predicated heaven and our assurance of it on one condition—that we serve the needs of his little ones. In that most graphic picture of the Judgment in the twenty-fifth chapter of Matthew our Lord places the sheep upon the right and the goats upon the left, saying to those upon the left, "Depart," and to those upon the right, "Come inherit." Why? Because ye believed in and preached faith, repentance and baptism? Not so! Though the Master preached it, and would have us follow him in this. Because ye believe in the "restoration of primitive Christianity?" Not so! Although his simple form of life and teaching needs to be restored. Because ye preached Christian union? Not so! Notwithstanding the need of preaching and living this message. Read it with care. Come, because ye

ministered to one of the least of my needy ones. Our passport then to heaven is obtained through service.

This does not mean that any attempts that are now being made to unite the scattered branches of the Lord's family are to be deprecated. All honest endeavor of this nature should be encouraged. We need definite propaganda to show the need for Christian union. We shall make many mistakes and blunder repeatedly before Christian unity is realized. This should not deter us from making the effort. Errors of this nature will receive gracious forgiveness from our Father in heaven. He who prayed most passionately for the union of his followers would prefer over-ambition to indifference in behalf of this cause. Ray Stannard Baker in "The Friendly Road" was asked by a capitalist if he was a Socialist. His reply was: "I hardly know what I am, but I know what I should like to be." "And what is that?" said the man of affairs. "I should like to be an Introducer and introduce the employer to the employee, that each might get the other's viewpoint." In this day of the world's rebuilding many of us can render no greater service than to be introducers, introducing one denomination to the ideals and purposes and program of the others. For we may be assured that Christian union will never come until we understand and are able to evaluate the beautiful and worth while things of each sister denomination.

When Christian union comes it will be on a basis of service. When once we become passionately committed to the purpose of Christ to minister to the needs of wayward humanity, questions of doctrine and polity will take secondary rank. We shall be ready to do what our Lord did in service for the world. Yonder in a beautiful valley in Ohio I once knew a happy couple who had linked their fortunes for life in the bonds of marriage. They seemed so well mated that the entire community prophesied only happiness for their future. After two or three years had passed, and a little child had come into their home, the entire neighborhood was shocked one day with the news of a separation. Finally proceedings were instigated and a divorce granted. By some technicality of law which I have never understood, the custody of the child was given to the father. Then the young mother went out to earn her living and the child was taken to his grandparents, while the father, who was a traveling man, plunged deeper into business in his endeavor to forget the past. But as he labored he was constantly reminded of the fact that he had brought disgrace to his child; he was robbing the boy of the things which only a Christian home could deposit in a child's life. At the same time the mother's heart was pining for her son, and she, too, was reasoning that she was denying to the child of her heart a wealth of mother love, and to that extent crippling his future. Their common love for the child bridged the differences and brought them together again to be reunited in a bond that is deep and abiding and has continued through the years. So when our hearts are centered upon the great program to which our Master committed his life, theological disputes, differences in church management, forms and ceremonies will seem as

nothing compared with a united service that shall feed the hungry, clothe the naked, visit the fatherless, and thus minister as did the Master of Men to the children of his Father. Nothing but a union of service will satisfy the needs of humanity to-day, and only such union will meet the desire of the Father's heart.

VERSE

The New World

HERE, on this rock, and on this sterile soil,
Began the kingdom, not of kings, but men:
Began the making of the world again.
Here centuries sank, and from the hither brink
A new world reached and raised an old world link,
When English hands, by wider vision taught,
Threw down the feudal bars the Norman brought,
And here revived, in spite of sword and stake,
Their ancient freedom of the Wapentake!
Here struck the seed—the Pilgrim's roofless town,
Here equal rights and equal bonds were set,
Where all the people, equal franchised, met;
Where doom was writ of privilege and crown;
Where human breath blew all the idols down;
Where crests were naught, where vulture flags were
furled,
And common men began to own the world.

JOHN BOYLE O'REILLY.

Love's Triumph

FOR Love is stronger than Death; His lilies live
White on the blackest pall that Death can spread;
His songs to nights of fear Faith's radiance give,
His garlands grace with life the sleeping dead.
In sunshine sweet His perfumed roses bloom,
Fairest where Death's destroying feet have trod,
Wreathing the crumbling marbles of the tomb,
Till Earth's grave-altar breathes incense to God.
Long, long ere Sin to death gave lifeless birth,
Love sang joy-songs of life in Heaven above;
He runs before all life that blesses earth,
And will, till Death shall sing the life of Love.

ROBERT J. BURDETTE.

The Child Speaks

I AM the Future, for in me there lies
What through the ages our land shall be;
Yet what I am is what you are to me—
I am the question to which you make replies.

TUDOR JENKS.

Contributors to This Issue

RODNEY W. ROUNDY, associate secretary, representing his race in the Home Missions Council.

L. W. MCCREARY, secretary Baltimore Church Federation.

The Church Speaks on Industry

("The Church and Industrial Reconstruction," by the Committee of the Federal Council of Churches on The War and The Religious Outlook.)

SOME time ago the Church of England issued a small volume on the industrial situation which is popularly called the Archbishop's Report. It was a study and report presented to the Archbishops and took advanced ground on the subject. The pronouncement of the Catholic National War Council is already familiar and we now have a like document from a distinguished body of American Rabbis. These major pronouncements were subsequent to the various expressions of such bodies as the Methodist Episcopal Church and the Canadian Wesleyans, the report of a group of Quaker employers and the now well known sixteen points and four resolutions of the Federal Council of Churches which has been adopted by the Y. M. and Y. W. C. A. and most of the religious bodies affiliating with the Federal Council. To this list is now added as a sort of summation and magnum opus the mature work of the Federal Council's Committee. The preliminary writing was done by President Faunce, Prof. Wm. Adams Brown, Dr. Herbert N. Shenton, Rev. Howard Melish, Rev. Frank M. Crouch, F. Ernest Johnson, Miss Florence Simms, Prof. W. E. Hocking, Alva W. Taylor, and Sidney McCrea Cavert. As secretary of the committee, Mr. Cavert did particularly strong work in welding the chapters together into a composite that reads as though it were the writing of one hand. It is the most complete and thorough-going study and pronouncement of the entire group of utterances above mentioned and is declared by such authorities as Bishop McConnell to be the most adequate statement ever issued on the social duty of the church and of Christian people. It is written directly to the conscience of the church and is passed on to the public by the Committee on The War and The Religious Outlook, among whose members are such well known names as those of George W. Coleman, Harry Emerson Fosdick, Charles W. Gilkey, Henry Churchill King, Bishop Francis J. McConnell, Charles S. McFarland, President W. Douglas MacKenzie, Shailer Mathews, John R. Mott, Frank Mason North, Bishop Roots, Robert E. Speer, Anson Phelps Stokes, James I. Vance, and Bishop Lambuth. "It summons the church to reconsider its own gospel, to redefine its attitude toward the present social order, and to interpret for our time the way of life involved in Christian discipleship."

The Christian Ideal for Society.

The fundamental principles of Jesus are interpreted as being "(1) the supreme worth of personality in the sight of God, (2) the brotherhood of all men as children of one father, (3) the obligation of service to one's fellows, (4) the law of love as the ruling motive of life, (5) the duty of faith in God and humanity." Upon these fundamentals Jesus projected the Kingdom of God, by which he meant "a social order which is not merely of man's devising but which it is God's purpose to establish in the world and of which he is the head." Jesus' conception of the supreme worth of a personality is inconsistent "with any social relationships that prevent full self-development by subordinating one human being to the uses of another and making one man little more than a means to another's convenience or gain." Jesus considered the human race as a family. To bring in the kingdom of God there must be a progressive realization of those close relationships in society which characterize the human family. "We are all so much members one of another that one's larger self-interest is wrapped up in the common good." "To state the Christian ideal for man in terms of individual salvation or self-development alone is therefore impossible." Love is not sim-

ply an emotional attitude, "it is an active desire that all men shall have the fulness of life that one desires for himself. It involves the directing of the will toward the common good." All such barriers as material goods, birth or nationality are artificial. "The creative instincts tend to unite humanity while the acquisitive instincts divide." God has an infinite faith in man and the Christian concept of a common family under one Father implies an abiding faith in one another. Jesus taught us faith in man quite as much as faith in God, and there can be no Christian commonwealth, no true democracy, except as it is built upon such faith. Out of this faith in man and through the application of the principles of brotherhood Jesus would build his Kingdom of God on earth. Its supreme law is the "will to serve." "The trouble is not simply that men do not consistently apply the principle, but that they do not generally believe that it is to be applied." Possessions, business, education, all talents, are to be used for the service of society and so applied as to do good always and harm never. By a Christian society we mean "a society such that when as Christians we enter into the various secular callings in which our lives must be lived on earth, we do not find our fundamental Christian faith invalidated by assumptions which govern conduct in the economic sphere."

* * *

Unchristian Aspects of the Present Industrial Order

The present social and industrial order is not all bad. Indeed, it is no doubt the best the world has ever had. But it is far from perfect; it is an ideal order in process and not so very far advanced as yet toward the goal of the Kingdom of God. An analysis of the fundamental elements in any industrial order inconsistent with the principles laid down is given in chapter two. They can be briefly summed up in the common reckoning of labor as a commodity or the impersonal dealing with the "labor market"; the dwarfing of personality through modern machine production with its highly specialized forms of labor which suppress the creative instinct; inadequate leisure and the consequent lack of any compensation for the loss of craftsmanship; inadequate income for the development of a full family inheritance in terms of education, thus dwarfing the market future; child labor and inadequate protection of women who labor.

This analysis is backed up by an array of citations and statistics that make it strikingly adequate. In the following chapter it is carried farther in a statement on "The Christian Attitude Toward the System as a Whole," in which private property, the wage system and competition are discussed. All are frankly accepted as implicit in the system under which we live, but it is pointed out that "capitalism" is only one hundred and fifty years old and that no system has been final. Protest is made against "property as power," over against which "property for use" or service is advocated. The "wage system" is found to be a great advance over the system it supplanted, but "to own the labor of the laborer is to control a large part of his life" and does not guarantee him a just share of the product. Agreement is expressed with Lord Leverhulme, the great British employer, that "the wage system dulls and deadens the keenness of even the best and most conscientious workers," and with the Catholic War Council that "the majority must become owners, at least in part, of the instruments of production." Competition solely as means of profits and self-seeking "does not so operate as to distribute wealth according to service rendered." In our day competition between free individuals has largely broken down and we have instead competition between classes. Emulation is necessary, but "we must abandon selfishness as the chief principle of action if we are to be true to Jesus' emphasis upon seeking

first the kingdom of God," and business must acquire a code of ethics like that adopted by such humanitarian professions as, for instance, medicine.

* * *

Practical Steps Toward a More Christian Industrial Order

More than one-half of the volume is devoted to a discussion of those efforts and activities which the church and Christian citizens may find practicable in discharging the obligations to promote the increasing Christianization of the social and industrial order. The discussions center around methods of social betterment, what individual Christians can do and what the church can do. The individual must take the Christian attitude and refuse to profit by things in his business, even though he is only an investor, that do not conform to the Christian ideal. Employers and employees, as classes, must adopt a Christian attitude and the old war method must be displaced by one of conciliation and fraternal feeling. Democracy is implicit in Christianity and no method that denies representation and conference can survive the application of the Christian ethic. No business is Christian that continues to exploit children or profit at the expense of homes and motherhood. The church cannot adopt partisan and debated programs for specific action, but it cannot keep its teaching-and-conscience-making office unless it insists upon both commerce and industry preserving the sacred principles upon which the kingdom of God is built. It must clear itself of the charge of being a "bourgeois institution" and open its doors to a free discussion of all questions of conscience as well as make it possible for all classes to meet as brothers in its membership. It cannot become a factor in this most important moral issue of our time by retreating into the seclusion of theology, things of the "inner life" and aesthetics. The times demand a prophetic ministry and they demand a scientific setting forth of all the facts in regard to social relationships and their consequences. Somehow the churches must project researches into the industrial and social fields and both make free and support prophetic pens and voices to speak fearlessly the things that will make for that progressive reconstruction through which the kingdom of God will be realized.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

What Think Ye of Christ?*

WE stand face to face again with the Supreme Person. After our journeys among the great men and women of the Old Testament we come back, with much joy, to the One Satisfying Life. With the details of his birth all of those who study these advanced lessons are familiar. After all, we must not allow the external expressions to obscure the outstanding fact—namely, that Jesus is the Son of God, the Highest Exponent of Divine life known among men and therefore Our Savior. There is one point upon which we will not equivocate, the divinity of Jesus, or, if you are not pleased with that word, if you think that one uses that word only to hide his real convictions, then I will use the word "deity." Bring on all the big words you can find in the dictionary and then I will tell you that you have not yet touched the fringe of his vast reality. There is no danger of your making Jesus too big, and pray, do not think that you are the only one who appreciates his greatness! He most perfectly appreciates and loves Jesus who most sympathetically follows him. Therefore the uplifting of Jesus is not a matter of words but an affair of your living. If your heart is clean you can see God. If your daily life is full of love you will discern Jesus. I would like to write a simple, universal

creed. It would be this: "I believe that it is right to live as Jesus lived." Nothing else matters. If we can bring children, youth, all men to live like Jesus lived our task is complete. I have voiced this creed in several pulpits recently, last of all in an Episcopal pulpit. I would voice it anywhere. Tired and disgusted with the petty bickerings among 'sects and insects,' outraged by the tweedle-dum, tweedle-dee of denominationalism, sick of all this talk, talk, talk about ordinances, millinery, forms, conventions and other external things, let us get back to the Spirit of Our Lord. "If any man hath not the Spirit of Christ he is none of his." That text should be emblazoned upon the walls of every one of our churches and of every other church. The logic of baptism is a poor substitute for the love of your brothers. You can save the world by love, you can damn it by logic. William Booth came in his evolution as leader of the Salvation Army, to the place where he swept all forms out of court. Not that he undervalued them, but that he saw in them causes of division. He wanted the chief emphasis upon the Spirit. You and I would say that he went too far. The ordinances of the church have values. They symbolize deep spiritual truths, but what a sad thing it is to see the form triumph over the spirit! The Lord's Supper means sacrifice; baptism means initiation into the life of Jesus. To quarrel about the time of one and the external mechanics of the other until we lose the essential, underlying spirit and significance is a most foolish thing to do. William Booth said, 'You cannot save the world by either logic or ceremonies,' and he was right. Only the spirit of Jesus can save the world.

It remains to ask what place Jesus holds in your thinking and therefore in your living, for one's living hinges upon one's philosophy. I have just finished studying a text-book on philosophy and I am convinced anew that philosophy is the basis of living. Consciously or unconsciously every man has his philosophy and by that he lives. A convicted murderer in Chicago said, "O well, it will be all the same in a hundred years." His moral convictions were hazy, he lived for the fleshly present. That was his philosophy, by that he lived and hung. Jesus' philosophy seems to have been, as nearly as I am able to express it, the conviction that it is best to suffer in loving and sacrificing service for others in order to lift humanity to its best. His was not an hedonistic conception, not an aesthetic, but service in love even at the cost of suffering.

I believe that Jesus was more successful than Caesar or Carnegie! I would rather live like him than to secure any earthly advancement. As we succeed in realizing his spirit, his philosophy, we are truly disciples. JOHN R. EWERS.

Books on the Kingdom of God

Rauschenbusch: "Christianity and the Social Crisis." \$1.50.

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THE CHRISTIAN CENTURY PRESS
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*Oct. 3. "Birth and Childhood of Jesus." Matt. 2:1-15.

CORRESPONDENCE

Organ or Altar?

EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos of the very stimulating articles by Dr. Douglas in your recent issues, I call to mind the fact that our friends who vend stereopticons and moving picture apparatus are fond of calling our attention to the fact that 80 percent of truth enters our minds through the "eye gate" and only 20 percent through the "ear gate."

This leads me to consider the psychology of having a dazzling pipe organ, thundering forth its offering under the manipulations of a squirming, stop-clutching operator doing a two-step on the pedals, as the focal point of worshipful contemplation and spiritual suggestion during the early moments of the service. Just why is it considered good taste and helpful to the atmosphere of worship to place so mechanical an accessory with its attendant operator and choir at the focal point of attention which the early church so wisely and jealously preserved for those symbols which silently but effectively testified to the unseen Presence whom the people came to contemplate and worship?

Which are the churches where the spirit and form of reverence are most commonly noted? Certainly not our organ-altar ones; and in that fact lies food for profitable thought. Rather are they found in those churches where organ and choir are not allowed to come between the worshipper and the object of his devotions, and even pulpit and preacher, except when the latter is leading the people in the service, are subordinated to the Christian altar, simple though that altar may be. I have just been in the "sanctuary" of the church where it is my privilege to worship and minister and have been sitting in a pew seeking to gauge the spiritual values which attach to the surroundings and furnishings of the room. It is churchly in architecture, for which I am devoutly thankful in these days of bowing the knee to the plainly utilitarian, but where the eye naturally rests as I face the so-called "sacred desk" it is affronted and the spirit deadened by the dominating mass of metal and wood which the imagination so easily surrounds with the sincere but very human inspiration each Sunday. I fear their thoughts and spiritual aspirations labor against serious obstacles as they seek to climb over those towering pipes to the "heavenly places." In our eagerness to prove our lack of dependence upon externals we have gone to the other extreme and allowed some externals to become real hindrances to worship.

Our Catholic, Episcopal and Lutheran friends have done wisely in retaining some form of a Christian altar as the central point of attention in their churches and however much we may differ with them as to creed we must concede the genuine spirit of reverence and worship which marks their services.

Dr. Cadman never spoke a more needed word than when in a recent address in Chicago he called for a more marked distinction between the minister and the ordinary business man, especially when engaged in the performance of his sacred duties in the service of worship. Every finer sense of fitness and religious taste revolted when, during a recent vacation, the writer worshipped in a beautiful, new, churchly house of worship of his own denomination in a well-known mid-west city. The building was architecturally well fitted to inspire a true spirit of worship. The occasion was the observance of that most sacred, worshipful sacrament of the holy communion. It was hurriedly administered following a long sermon which could with profit have been omitted, and the pastor went through his sacred offices clothed in a Palm Beach suit which was supported about his corpulent form by a leather belt, no vest being worn, coat flying open exposing a negligee shirt, this dignified and appropriate costume being supplemented by

a soft collar and white outing shoes. It seemed the apotheosis of ministerial mal-administration. **DAVIDSON HOPKINS,**
Willard Memorial Methodist Church, Chicago.

Labor Churches in Western Canada

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of August 19 there is a letter from Mr. Charles Mobray White regarding Rev. William Ivens. It is perfectly clear that Mr. White is either sadly misinformed or totally ignorant of the facts about Mr. Ivens and his associates in Winnipeg. Frederick J. Dixon, a labor man, who, for his stand against the war, endured the abuse of friend and foe, was mobbed, charged with sedition, arrested, thrown into prison and for a time refused bail, heads the poll in Winnipeg with a huge plurality, a surplus of 7,274 votes as against a surplus of 73 won by the attorney general, a machine politician. The Rev. Mr. Evans, a labor candidate, who lost his pulpit through his pacifist views; John Queen, Social democrat, and George Armstrong, of the Socialist party of Canada, all of them our men, are not Russians. Mr. Dixon is one of the big men of the Canadian West. He went out to Winnipeg some fifteen or sixteen years ago from Reading, England.

These men represent an important religious movement in Canada. They are men of vision and courage and with ability to organize and lead, and are undertaking the task of creating new institutions capable of containing the new spirit of the eternal Christ incarnate in humanity.

New churches are springing up everywhere under the leadership of men like the Rev. J. S. Woodsworth, the Rev. S. G. Bland, the Rev. A. E. Smith and the Rev. W. Ivens. From Fort William to Vancouver, in every large center, agencies called in some instances the "Labor church"; in others the "People's church," and again named the "People's University," have sprung up spontaneously.

There are eight of these new churches in Winnipeg, Manitoba; one in Fort William, Ont.; one in Brandon, Manitoba; one in Calgary, Alberta; one in Edmonton, Alberta; one in Victoria, B. C., and one in Vancouver, B. C. All this development has taken place in less than one year. Within the last few months five ministers left the Methodist church to engage in this work. The Methodist church is waking up and is not going to make the mistake that the Church of England did in its treatment of the Wesleys, as Macaulay pointed out.

Meanwhile the new church with its new appeal gathers strength to do service for a new day. The religion which is going to count in the future progress of the world is that which is coming out of the heart of the common people.

Guelph, Ont., Canada.

W. MITCHELL.

A Question of Ethics

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issues of August 19 and 26 you charge me with unethical procedure in giving publicity to certain letters from the China Mission to the Foreign Board. You state that upon resigning from the Board I "secretly" took with me copies of this correspondence and "violated confidence." No. Mr. Morrison; there was nothing "secret" about this affair, no furtive use of dark-lanterns or purloining of sacred documents. Mr. Garrett's letters had long since been in Indianapolis, Hiram, Portsmouth, Akron, in the hands of all members of the Committee. Had you seen this correspondence before I gave it publicity?

My publication of this correspondence was not a violation

of confidence. As a member of the Foreign Board I held first responsibility and first allegiance to the churches, whose interests we were sworn to serve.

You well know that for eight months I debated this matter at an executive council table, maintaining throughout the friendship and respect of every member of the Committee, and that only as a final resort I exercised my unquestioned privilege and performed my sacred duty in submitting the question to the brotherhood whose right to be consulted is primal and inalienable.

I leave this great court to pass upon the ethics of my procedure.

R. E. ELMORE.

Cincinnati, Ohio.

[We are not disposed to press the question of ethics with Mr. Elmore, as we consider it fortunate that the correspondence was given to the public. But we wish to affirm the appropriateness of our use of the word "secretly" in describing the manner of his taking the correspondence from the hands of the executive committee. The correspondence did not belong to Mr. Elmore. It was the property of the executive committee, and Mr. Elmore's property only as a member of that committee. Mr. Garrett's letter expressly declared that he was writing confidentially to the committee, approaching a subject on which he and his fellow missionaries wished to be advised by the committee. The fact that the correspondence was copied and sent to the members of the committee in different cities, did not change its confidential character any more than had it been communicated while all members were gathered about a council table. Mr. Elmore took property that did not belong to him and gave it to the public. He took it secretly. The owners of it did not know he took it until he notified some of them that he had done so, leaving the others—especially the missionaries, who had entrusted the property to the executive committee in confidence—to learn of the violation of their trust when they saw it in the possession of the public. If Mr. Elmore objects to our use of the word "secretly," will he assert that he had secured the consent of those to whom the information belonged before he published it? Will he assert that their consent would have been given had he asked for it?—THE EDITOR.]

The Church Today

EDITOR THE CHRISTIAN CENTURY:

Sir: Just recently I have returned from Asia Minor. While there it was impossible to keep abreast of the current thought, especially that expressed in the religious world. Since my return I have been endeavoring to learn what the religious mind is thinking. I find men saying that we are living in a new era. Whether we all believe this we all wish we were. Our religious writers today seem to be occupied in filling our religious journals with discussions of the church for this new age. Some, however, are still writing about why one should belong to this or that particular denomination, and others are emphasizing their discipline and denominational "methods;" and still others are pleading for "our plea". In fact, there are yet many who seem more concerned with propagating the principles of their particular denomination than they are about spreading Christ's principles of his Kingdom.

When I left the United States we were all wondering what the men "over there" would demand of the church when they came back. Some said one thing; others another. Some did suggest that the men would not demand anything. From my observations I believe that these have just about guessed it. Had the church been more challenging in its demands it might have been different. In the early part of the war Dr. Orchard said that the great demand placed upon the church was for reality in religion. In the army camps the men liked the "religious stuff straight." The church to appeal to men today

must make its principles felt in the life of the world. We cannot expect to place the church preeminent among the other institutions by touching only one phase of man's life. The church must make the principles of Christianity adaptable to every phase of life.

The church has a large social task. The herding of people in ill-lighted, ill-ventilated abodes, the vice of gambling and disreputable houses, the unwholesome environment, lock-outs and strikes, the indifference to the higher things in life,—these are present problems into the solution of which the church should enter. Moreover, more churches should be built which would provide for the social life of its people. Parlors should be provided where, under a wholesome leadership and in a pure environment, young people could come together in a social way. In this way much interest and enthusiasm could be added to the church which otherwise goes to waste. But I pass over these considerations for the Church today as also what the church should do in bringing about harmony in the industrial world; these are being much discussed.

One thing to which the church must come in the present day is unity. I remember one evening a small group of the American workers in Smyrna, Turkey, sat together and discussed the Inter-Church world movement. With the situation in mind in which we were living we talked of the outcome of such a movement. From afar we saw what might be defects and advantages. Each one, however, seemed to cherish a desire that the churches would so get together that they could be in a position to force a just solution of the very vital problem of the Near East. Since my return I have heard very little said about the movement. I hesitate to ask questions lest some blunder has been committed. However, little seems to have been accomplished. We talk union; we propose union; yet we are unwilling to make a sacrifice for it.

Pittsburgh, Pa.

WILLIAM B. MATTHEWS.

Ministers and Their Congregations

EDITOR THE CHRISTIAN CENTURY:

SIR: If Lloyd C. Douglas ever "Wanted—a Congregation" it must be because his speaking is not as attractive as his writing. I am reading his articles in The Christian Century with a smile which occasionally expands into a laugh and now, as I write, is barely smoothed out into becoming sobriety.

It is kind of him to suggest to ministers with small congregations how to get larger ones, and I hope some at least will profit by his instructions. I suppose he remembers the naive comment of Phillips Brooks when some preachers were complaining of their small Sunday night audiences, "Why, I never noticed it."

The minister who is sure of a full house does not always rise to the occasion either in the quality of his discourse or the enthusiasm of his delivery. This is sometimes because he can't, and sometimes because he knows that "whatever he says goes," for there are always a goodly number to thank him after the service for his splendid sermon and he wouldn't be human if he didn't believe and rejoice. Even those who went to sleep under it are quite inclined to praise the sermon as they pass down the aisle, without committing themselves as to what features of the discourse pleased them most. Perhaps that is not good form.

It is a delicate task in these days of free thought to give the Bible its right place in our affections, but pounding the grand old book and asserting its inerrancy do not allay doubt. Moving anecdotes from some ministerial "Joe Miller" are not the best means of touching the springs of action. Dodging the issues of the times and playing safe instead of courting danger may keep a large congregation in the pews, but at what a price of conscience.

FONETTA FLANSBURG.

Colorado Springs, Colo.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

British Churchmen Comment on Lambeth Appeal

The Lambeth Conference has elicited comments from most of the leading Free Church ministers of England. In general the tone of their comments is favorable to union. Dr. Jowett says, "But I would lose no time in expressing my deep appreciation of the spirit in which the appeal is made, the sincerity of its desire for more effective and visible union, and its frank and hearty recognition of our equality of fellowship in Jesus Christ our Lord. The Free churches must meet the appeal in kindred spirit, laying aside every prejudice and cherishing the same magnanimity in purpose and outlook." Dr. E. Griffith-Jones sounds a more critical note in these words, "I do not see how the conditions offered can be accepted by us without ultimate absorption into the Episcopal church. As a Congregationalist I must entirely decline to sign any credal statement, however historic, as authoritative over my judgment and conscience, and in this I believe I am speaking the mind of the vast majority of my brethren." There is no doubt that a council of free church leaders may be called. It has been suggested to the Archbishop of Canterbury that he call a council and it is believed that if the findings of the Lambeth Conference continue to elicit the warm approval of the Free Church ministers, he will act.

National Observance of Pilgrim Tercentenary

The President has issued a proclamation setting apart December 21 as the day for a national observance of the three hundredth anniversary of the landing of the Pilgrims at Plymouth Rock. The president makes special mention in his proclamation of observances in universities, colleges and schools. Pageants will be prepared in a number of cities and in those cities which are fortunate enough to have a water front, there may be an actual ship patterned after the Mayflower. The churches in a number of communities are already making plans for a cooperative observance of the Mayflower tercentenary.

Outlook for Ministerial Students

Though the colleges and technical schools are crowded to the limit this fall with students, the theological students are not as numerous as before the war. Episcopalian institutions have twenty per cent less and the Baptist fifteen per cent less. Methodist and Disciples theological schools are about back to normal again. Union Theological Seminary of New York has more students than either Princeton or McCormick, both strict denominational institutions. Yale Divinity school with its denomina-

tionally mixed student body has a large student body this year.

Attraction of Pulpit Reaches University President

The preaching habit is one that most men find hard to break. President Lynn Harold Hough has resigned the presidency of Northwestern University to become pastor of Central Methodist Church of Detroit. His board of trustees were apprised the past summer of his desire to have a regular preaching place. He started a campaign last year to raise thirteen millions for Northwestern. This campaign did not have the support of some of the leading members of the board of trustees, but in spite of this fact a million and a half dollars was raised. A number of names of ministers are being mentioned for the presidency of Northwestern, but it is likely that a man with business interests will be chosen. At the present time the dean of the School of Commerce of the university is being prominently mentioned.

Death of Dr. Herring Changes Plans

The untimely demise of Dr. Hubert C. Herring, secretary of the National Council of Congregational churches, has changed many plans within the denomination for the early autumn. Hartford Theological Seminary had arranged to hold a Pastors' Conference under Dr. Herring's leadership which has now been abandoned. He was to have spoken on the general theme of "The Minister's Message for a World in Ferment." Previous sessions of this Pastors' Conference have been addressed by Prof. Harry Emerson Fosdick, President William Douglas Mackenzie and Dr. Henry Sloane Coffin. The Conference will be resumed in the autumn of 1921. It is likely that the theme proposed for this year will be taken up at that time.

Methodists Indict Extravagance of the Age

The economic statistics of the time indicate an astonishing degree of extravagance now prevailing. Statistics were published in the Northwestern Christian Advocate recently which showed an expenditure in the nation of two billion dollars for automobiles, three hundred million for furs, over two billion for tobacco and less than a third of a billion for the religious work of all denominations. Great economists are warning the American people against extravagance and they insist that it is only disaster or a religious appeal that will work the desired reformation.

Bishop Asbury Will Be Honored at Washington

Bishop Asbury received his commission at the hands of John Wesley to come to America and start Methodism in this

country as its superintendent. The Methodist Episcopal church is the monument to the service which he rendered. For some time it has been felt that there should be a statue in Washington which would properly commemorate his life and labors. The Asbury Memorial Association was formed to secure the funds and this organization now has a site and a sketch of a proposed monument which has been approved by the Commission on Fine Arts of the City. There has been considerable delay in getting the money for the enterprise and after appealing first to the local churches and later to superintendents and bishops, the organization will now make its appeal to individual Methodists.

Pilgrim Tercentenary Plays and Pageants

The current movement in appreciation of the values of the pageant has rightly taken advantage of the great Pilgrim anniversary, and a large body of dramatic literature. In fact this movement has already taken form in some communities. The Americanization Department of the Chicago Young Men's Christian Association has presented a series of pageants in the public parks of the city, with fine results. The entire autumn will be used for these purposes all over the nation. The Chicago Church Federation is cooperating both with the Mayflower Council and with the Drama League in the promotion of proper observance of the Tercentenary. A number of masques and pageants have been prepared which may be used by any community, school, church or other organization that desires to commemorate fitly the great event. The September number of the Church Federation Bulletin, which may be had on request, gives full directions for committees interested in such a program.

Methodist Minister Will Edit Films

The International Film Corporation has secured Dr. Charles Wesley Blanpied, formerly of the Board of Home Missions of the Methodist Episcopal church, to edit religious films for their concern. Dr. Blanpied has been a professor in Boston School of Theology and is in every way in possession of the confidence of his denomination. Films will be produced for use in the Sunday schools which will be the product of Christian purpose and understanding.

Methodists to Have Headquarters in Washington

The Methodists are now organized to go out for a fund of a half million for headquarters in Washington, D. C. The campaign will be conducted by the Board of Temperance, Prohibition and Public Morals. The site which has been obtained is one of the best in the city,

just one half block from the Congressional library and directly facing the Capitol building. Rev. G. E. Williams, of Petworth Methodist church, Washington, is to have general charge of the money-raising campaign. October 31 is the date set on which Methodist churches throughout the land will be asked for an offering for the purpose of erecting the new building.

First Letter Comes from British Ministers

The International Congregational Fraternity is now a fact, and the British ministers who are members of it have sent their first letter across the sea. It deals intimately with the temper of British and the American churches respectively. One interesting point brought out is the fact that American ministers are greeted by their congregations at the close of the service, while in Great Britain the minister is on Sunday sacrosanct and only a church official would undertake to address him in the church. This difference in custom is noted so that American visitors may not feel that the British congregations are less appreciative. As other letters pass, they will at times be of a confidential nature and will deal with some of the more intimate concerns of the denomination. Next summer there will be a large number of pulpit interchanges which will mean that most American cities will have an opportunity of hearing a British preacher. One of the important purposes of the fellowship is that of encouraging students to take theological courses in other countries than their own, thus creating an international consciousness on the part of the coming ministerial generation.

Church Building as Monument to Missionary

The state of Michigan has furnished some eminent missionaries connected with the Disciples pioneer work on the Upper Congo in Africa but none more outstanding than the late Rev. Ray Eldred. After burying his wife in a coffin made by his own hands, he made a long journey up the river and in swimming across from shore to shore was drowned. His loss has made a deep impression on the minds of his Michigan brethren and they will observe his birthday this year in every church of Disciples in the state taking offerings for the rebuilding of the church edifice in his home town at Coldwater, Mich. This new structure will stand as a monument of his labors in Africa and as a testimonial to the love in which he is still held.

Women Have Long Preached in England

While the Anglican communion is debating the question of ordaining women to the ministry, it is well to point out that the Methodist churches in England have for a long time used women as local preachers and the number of Sunday services held by women exceeds the number conducted by ordained minis-

ters. The local preachers have their own organization and receive instruction from a central office. The permission of the General Conference of the Methodist Episcopal church in this country having been gained, many conferences are setting apart women as local preachers.

Uses Dramatics in the Church

After First Congregational church of Evanston, Ill., arranged to give dramatic entertainments in the church, the idea took root in the denomination and now the First Congregational church of Toledo has equipped a parish house for drama. It has an auditorium which will seat a thousand people. The stage has drop curtains, wings, flies and other equipment customary on a stage. A part of the educational program of the church is the dramatizing of religious stories. These religious dramas, arranged by local workers, will be a regular feature of the church life henceforth. The Puritan protest on the theater has been greatly modified in our day. The principle of discrimination is better than unqualified suppression.

Bishop Birney Crosses the Chinese Field

Bishop Birney, of the Methodist Episcopal church, was assigned recently to the Chinese field. This was at his own request, and he is finding much satisfaction in looking forward to a career in the new oriental republic. Bishop Birney was until recently dean of the Boston School of Theology. Under his administration the school has become the leading theological institution of the United States in point of attendance. Its entrance requirements have been raised so that only college graduates are received as students.

Will Work for a Christian Ballot

Already twenty-five of the Unitarian ministers of Boston and vicinity have volunteered to go on the stump to speak for an expression of Christian principles at the ballot box this fall. It is stated that about one-third of the Unitarian ministers of the United States and Canada have been recruited to this service. Their activities will be directed by Rev. Palfrey Perkins, director of the speakers' bureau of the Unitarian campaign.

Salaries of Executive Officers Being Raised

The salaries of ecclesiastical administrators are being increased in accordance with the demands of the times. The Methodist church is now granting its bishops \$6,000 per year with \$1,500 additional for house rent. The salaries of Episcopal missionary bishops have been raised from \$3,000 to \$4,000 per year. The Presbyterians pay the best salaries to secretaries, the stipend being \$8,000 for men of first rank. That for Congregationalists is \$5,000 and for Disciples secretaries \$4,500. Baptist officials have been recently raised to a

salary of \$7,000. A number of metropolitan Y. M. C. A. organizations now pay their secretaries a salary of \$9,000. Gradually the church is getting adjusted to the new economic schedule.

Union Church Is Formed in Mexico City

In Latin American lands there is a strong tendency to eliminate every trace of the sectarianism that once characterized evangelical work. In Mexico City all of the evangelical churches with the exception of the Protestant Episcopal have formed a union church which now has 120 members. This indicates that small progress has been made in the past in evangelical work in that city, but there is better prospect for the future.

Million Dollars for New School of Christianity

The Disciples of California have been only a few weeks in meeting an offer made last spring by Mr. C. C. Chapman. Mr. Chapman proposed to give \$400,000 for a "School of Christianity" in connection with the northern branch of the University of California provided the Disciples of California would add an equal amount. The subscription of the \$400,000 required has been secured with an excess of thirty thousand dollars. An additional amount of \$50,000 is on hand, representing salvage from a defunct seminary in Berkeley. It is now proposed to go right on and round out a million dollars. Rev. F. M. Rogers has resigned his position as state secretary and will become the chancellor of the new institution. Pending the erection of a building, instruction will be given in the Wilshire Boulevard Church of Disciples, and will begin this autumn. The initial success of this enterprise would seem to be an indication of popular interest in the appeal for religious instruction at the state universities.

Augusta, Ga., Preacher Becomes Red Cross Representative

Rev. Howard T. Cree, one of the most prominent of Disciples ministers in the southern states, resigned his church at Augusta, Ga., to become a secretary in the Interchurch World Movement. With the winding up of the affairs of that movement, he accepted the position of Field Representative of the Red Cross in the Southern Division. His platform gifts and qualities of leadership guarantee his success in this new work. Mr. Cree's choice is but one of a multitude of instances where thoroughly trained and qualified ministers with a rich experience in ministerial work have turned aside from the pulpit to humanitarian work.

Chain of Community Church Papers

Chicago churches were unique for a number of years in their chain of parish papers printed in one shop, under one general editorial management and covering practically all the Protestant parishes of the city. A still bigger idea in religious journalism is being worked out in Texas by the All-Church Press. A chain of community papers is being es-

tablished which represents all the churches in a given city. The community paper will print nothing creedal or dogmatic, devoting itself purely to church news impartially told. The Houston Times is such a paper and is printed under the editorial management of Rev. W. C. Ferguson. It has now secured a subscription list large enough to justify it in accepting paid advertisements. Through this journal all Houston has come to know about its churches.

Queen of Holland will Receive Bible

The center of interest in connection with the Tercentenary celebration of the sailing of the Mayflower is now shifted from England to Holland. One of the features of the celebration there will be the presentation of a Bible to the Queen of Holland. The Right Reverend James H. Darlington, Protestant Episcopal bishop of Harrisburg, will make the presentation. A handsome copy of the Bible will also be presented to each member of the Pilgrim Fathers Commission. After the Holland celebration, the United States will occupy the center of the stage. November 28 will be generally observed as Mayflower Universal Bible Sunday.

Japanese Newspaper will Issue Sunday-school Edition

The World's Sunday-school convention in Tokio will have its share of publicity in October. The newspapers have already promised to devote a liberal allotment of space to the event. This has been the more easily achieved since the Emperor has made a liberal donation to the expense of the convention. The Japan Times Mail of Tokio will issue a special Sunday-school number. At least

twenty pages will be devoted to Sunday-school affairs. A great convention hall has been provided and the Japanese people, who are noted for their courtesy, will make unusual efforts to welcome in proper manner the visitors from the various Christian nations of the world. Thus the convention is not only an event of large interest to Sunday-school people but it even takes on international significance. Everything that contributes to international acquaintance and understanding is a factor in guaranteeing a world peace resting upon the solid basis of friendship. The delegates to the convention are now en route.

Knights of Columbus Find Way to Spend Money

The various war service bodies were left with large sums in their treasury at the time the armistice was declared. The Knights of Columbus have decided to spend the seven million dollars remaining in their war treasury in night schools which will be planned for the special needs of soldiers. It is thought that 250,000 soldiers can be trained this coming year.

Wesleyan Methodists Make Provision for Ministers

It is claimed by British leaders that the Wesleyan Methodist church of England has made the best provision for its ministers of any denomination in the world. There is now a minimum salary of \$1,400 per year, in addition to house rent. Besides this the churches often make the minister's wife an allowance on the understanding ground of

"breaking of crockery." The missionary secretaries of the denomination receive only two thousand a year, which indicates how nearly the ministers of this denomination live upon a level.

Minister Cancels Trip to Europe for Parish Call

Rev. Walter M. Haushalter received an appointment from Munsey's magazine to go to Europe and study the national attitude of different countries. He was to write a series of articles on "What Europe Thinks of America." In making ready for this task he resigned the pastorate of Oak Park church of Disciples in Kansas City. In the meantime he received a call from the important church at Columbia, Mo., the seat of the state university. He cancelled his European assignment and accepted the parish task.

Methodist Ministers Learn to Play Swat Tag

At some of the summer schools this year Methodist ministers might be seen playing children's games such as swat tag. It was part of the curriculum to learn a number of the new games which might be played without expensive apparatus. The rural Methodist ministers are preparing themselves for a larger community service and one of their convictions is that the country child does not play enough. Some of the ministers will take an interest in the buildings of their local communities, influencing men who erect new buildings to have some feeling for the city beautiful.

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British Table Talk

London, September 7, 1920.

IT is long since Britain was confronted with so many and grave internal troubles as now. Added to our serious foreign complications and commitments, we are facing a domestic situation without parallel in our island story. Most of our industrial workers are in a state of restlessness or hot ferment. Strikes or lockouts are impending or in progress in the coal mining, engineering, electrical, printing, pottery and other trades; while in Glasgow, Birmingham and other cities tenants are "striking" against increased rents. Owing to a wage dispute, Manchester and Liverpool have been without daily papers for over a week—an event unprecedented in the last hundred years. Typewritten sheets giving the news of the day in a few hundred words have been issued, and the Manchester Guardian, our greatest provincial daily, has had to produce a weekly edition in London. The Independent Labor Party press in Manchester has printed an "Evening Paper" for the strikers. Without strikes, newspaper production is now so costly that all but a very few of our daily and weekly journals are published at a loss. The trend is towards greater union and solidarity among employers and employed on opposite sides, so that disputes tend to spread and involve more and more trades. We "are no longer united as a nation," laments the Dean of St. Paul's; "we are a mass of helpless individuals, plundered by gangs of conspirators, honeycombed with treason, under a government which nobody trusts, nobody respects and nobody obeys." Sixty Bank of England clerks were recently sworn in as special constables and provided with uniforms. When the company is complete, 25 per cent of the men will be reserved for the protection of the bank, the remainder being available for general police duty in the event of a great national emergency. Civil war virtually prevails in Ireland, and as I write the hunger-striking lord mayor of Cork lies at death's door in a London jail. Public opinion and the press (including the Times) are all but unanimous in favor of his release; had Parliament been sitting he would undoubtedly have been set free. In remaining obdurate Lloyd George (who is believed to be largely influenced by Carson and Churchill) is making the biggest blunder of his life. If Alderman MacSwiney dies, the Irish problem will be worse than ever.

Still Calm

Notwithstanding these ominous signs and portents, our British phlegm enables us to keep calm and to go steadily on with our work, reminding ourselves that war always brings a train of evils, and confident that better days will dawn. It is not we alone who are troubled—"If ever the world seemed possessed by an evil spirit, it is now," declares A. G. Gardiner, late editor of the Daily News. And we feel that our national state is

not quite so bad as "the Gloomy Dean" picturesquely paints it. The extremists among us are relatively few: has not labor's left wing, the I. L. P., condemned Bolshevism and its methods in Russia? Nearly all our responsible labor leaders are sane and fair, though the rank and file sometimes get out of hand—often through misunderstanding, prejudice, suspicion, resentment bred of past injustice and the occasional shortsightedness and stupidity of authority. What we need is a new spirit, and the co-operation of all classes in evolving a better social order. "The Christian churches have now a great opportunity," says Dean Inge, "of showing that they can put aside their intestine divisions and their preoccupation with matters of small account, and unite to save the country"; and the All Friends' (Quaker) Conference emphasizes the value of spiritual forces in human affairs, being convinced that good will, fellowship and mutual trust are the effective means to progress,

and that to this end armed force is futile. We recall, too, the remarkable message signed by the prime ministers of the United Kingdom, Canada, Australia, New Zealand, South Africa, and Newfoundland, urging men of good will, who are everywhere reviewing their personal responsibilities in relation to the reconstruction of civilization, to consider also the eternal validity and truth of those spiritual forces which are in fact the one hope for a permanent foundation for world peace.

* * *

The Reunion Movement

The proposals of the Lambeth Conference for reunion between Anglicans and Nonconformists are being actively discussed in all religious circles with a keen desire to arrive at some common basis. As the Rev. Thomas Yates (Kensington Chapel) remarks, the Lambeth proposals have changed the whole aspect of the reunion movement, and brought churchmen and dissenters nearer together than at any time since their separation. The chief difficulties are the proposals that the latter shall accept the episcopal form

IS PREACHING FUTILE?

Dr. Lyman Abbott, in the "Outlook", says:

"JOHN SPARGO, the most spiritually minded of modern Socialists, has contributed to The Christian Century of Chicago, an article entitled, 'The Futility of Preaching.' I wish that this article might be reprinted in leaflet form and sent to every preacher, Protestant or Roman Catholic, orthodox, liberal or Jewish, not because I agree with it, for I do not; but because it presents with great clearness and in an admirable spirit the reason why so many men and women of fine ethical ideas and genuine religious spirit do not attend our church services."

Mr. Spargo's widely discussed article, together with three honor replies to him chosen from more than sixty manuscripts, Mr. Spargo's reply to his critics, and Doctor Abbot's article in the "Outlook" will be reprinted as a supplement of The Christian Century of Sept. 30. Copies of this issue and of two subsequent issues will be sent free to any minister in the United States, not now a subscriber. Others, not ministers, may accept this offer for 35c.

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of church government and their ministers be reordained. (Curiously, little is being said on either side about disestablishment.) Many Nonconformists have little or no objection to the office of bishop, but ministers as a whole, as the Guardian recognizes, are no more willing to be reordained than to be remarried. Lambeth has ingeniously tried to sugar the pill by offering to receive, even in the case of bishops, from Nonconformists "commissions" to preach in their churches, but this is something very different from the "episcopal ordination" which Free Church ministers are asked to undergo. The Dean of St. Paul's confesses that "a scheme of reunion, which involves the acceptance of episcopacy by bodies which broke away mainly on account of their dislike to that form of constitution" does not seem to him "very hopeful," and he points out that the proposal regarding episcopal ordination "virtually cuts off the hope of reunion with the Scottish Presbyterians, who are far nearer to the Church of England than, for instance, the Russian Church." The Friends, the Unitarians, and the Salvation Army are also excluded from the scope of the bishops' proposals. Speaking for British Baptists, Dr. Clifford says they have not only themselves to consider, but also the five or six millions in America, "and the Baptists here, for the sake of their European work, have to march in future much more closely with Baptists in the United States." The same thing applies to Methodists and Congregationalists. The Times sounds a warning note on the main question: "Union, doubtless, is strength, but it may also be a huddling in anticipation of danger. . . . Principles, smoothed and polished till they can offend no one, lose their grip on every one." "Mass your forces anywhere," says Dr. Clifford again, "and you attenuate the sense of individual responsibility." Unity of spirit, he adds, we can get; unity of form never, not even in doctrine. Meantime, the practical proposals of the Lambeth Conference are being acted upon. Bishop Welldon, who recently had Dr. Jowett to preach in Durham Cathedral, of which he is Dean, preached in St. George's Presbyterian church, Edinburgh, September 5, at two joint services of the Established and Free Churches of Scotland; and in the Central Hall, Manchester—the Wesleyan Cathedral of Cottonopolis—Canon Peter Green, Canon Masterman, and the Dean of Manchester are shortly to preach.

* * *

The Churches and Labor

The importance of the reunion proposals has obscured certain other notable pronouncements of the Lambeth Conference. Earlier in the year, addressing Unitarians, Dr. Gore, after his retirement from the bishopric of Oxford, uttered a severe indictment of the churches in relation to the working classes. The witness of established Christianity to the principles of justice and brotherhood he denounced as "lamentably and inconceivably weak." Hence the passionate feeling of contempt and repudiation of the

churches on the part of the great body of workers who have awakened to the real meaning of justice, and despise the traditional palliatives of manifest wrong; whose cry is not for charity but for justice. This is, he thinks, perhaps the most important movement of our time, and its claim against the church is overwhelming and unanswerable. In more cautious language the Lambeth Conference emphasized its conviction that the pursuit of mere self-interest, whether individual or corporate, will never bring healing to the wounds of society. "An outstanding and pressing duty of the church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of cooperation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part

in bringing about this change, by which alone we can hope to remove class dissensions and resolve industrial discords." Although the church cannot in its corporate capacity be an advocate or partisan, "a judge or a divider," in political or class disputes where moral issues are not at stake, it is bound in matters of economic and political controversy to give its positive and active corporate witness to the Christian principles of justice, brotherhood, and the equal and infinite value of every human personality. The claims of human life being superior to those of property, human values must be set above dividends and profits, and inhuman or oppressive conditions of labor removed. In the spirit of these utterances, churches of all denominations are increasing their efforts to gain the confidence of the workers and to support their just claims, and I hope to describe these from time to time in subsequent communications.

ALBERT DAWSON.

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